
THE HOLY GHOST SHALL BE IN YOU



By REV. JOHN KEARNEY, C.S.Sp.

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FORGOTTEN among men is God the Holy Ghost and His action in their souls . . . ignored, the fact that life without His is *Death*.

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(See Page 89 of this book for further information).

THE HOLY GHOST "SHALL BE IN YOU"

(ST. JOHN XIV.)

:: Thoughts ::

on the

Forgotten Paraclete

by

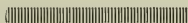
Rev. John Kearney, C.S.Sp.

for the Members of

THE CONFRATERNITY OF THE HOLY GHOST
established canonically in Dublin and
under the care of the HOLY
GHOST FATHERS.



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Holy Ghost Fathers,
Kimmage - - Dublin

TO
THE EVER BLESSED VIRGIN MARY
WHO
BY THE POWER AND OPERATION
OF
THE HOLY GHOST
BECAME
THE MOTHER OF GOD.

PREFACE

The Holy Catholic Faith teaches us that while God is one, there are in God Three Divine Persons and that the Three Divine Persons are really distinct and equal to one another in all things. As the Creed of St. Athanasius expresses it:—

“The Person of the Father is distinct, the Person of the Son is distinct, the Person of the Holy Ghost is distinct.”

“But of the Father and of the Son and of the Holy Ghost the Divinity is one, the Glory equal, the Majesty co-eternal.”

“As the Father is, such is the Son, such is the Holy Ghost.”

But while these truths are believed, the devotion of the Faithful to each of the Divine Persons is not the same. Our Father in Heaven is remembered, the Eternal Son Who became Man is remembered but the Holy Ghost, though equal to the Father and the Son, is comparatively speaking, not so much remembered. With much truth He can be spoken of as “the Forgotten Paraclete.”

The reason of this forgetfulness is not far to seek. Under the guidance of the Holy Scripture we think of the Eternal Father when we think of Creation and of the work of Divine Providence in governing the world; “Not one of them can fall to the ground without your Father” says Christ; we think of the Eternal Son when we refer to the work of our Redemption; and under the same guidance we should think of the Holy Ghost when we speak of the work of the sanctification of souls. Now the work of governing the world

and the work of our Redemption are great, manifest and enduring works which appeal to our imagination, make a deep impression and hence are easily remembered, while the work of the sanctification of souls which is attributed to the Holy Ghost is hidden, secret, mysterious, not calculated to impress our imagination and hence this work, although so personal to each of us, easily escapes attention, and the Third Person to Whom it is attributed is easily forgotten.

But the Catholic that is given to prayer, even in a limited way, is easily drawn to desire a more profound knowledge of the work of sanctifying a soul and hence has a desire to know more of the Third Divine Person, Whose work in the soul is recalled frequently, if not constantly in the Liturgy of the Church.

There are many such Catholics. This is evidenced by the rapid spread of the Confraternity of the Holy Ghost recently established canonically in Dublin and placed under the care of the Holy Ghost Fathers; and it is for the members that this little work is published; if it helps them in any way, to a clearer understanding of the gracious action of the Holy Spirit in souls, and leads to a love for the Third Person of the Blessed Trinity Whose almost human tenderness is so manifested by the words of the Church, the writer will be abundantly recompensed. He consecrates this little work to the care of Our Blessed Lady to whom we give the glorious title of Spouse of the Holy Ghost.

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Pope Leo XIII on Devotion to the Holy Ghost

“The sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost towards us, certainly demand that we should direct towards Him the highest homage of our love and devotion. Christians may do this effectually if they will daily strive to *know* Him, to *love* Him, and to *implore* Him more earnestly . . .

“Perchance there are still to be found among them, even nowadays, some who, if asked, as were those of old by St. Paul the Apostle, whether they had received the Holy Ghost, might answer in like manner: ‘We have not so much as heard whether there be a Holy Ghost.’ (Acts 19, 2). At least there are certainly many who are very deficient in their knowledge of Him. They frequently use His name in their religious practices, but their faith is involved in much darkness. Wherefore all preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost . . .

“We owe to the Holy Ghost love, because He is God: ‘Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.’ (Deut. 6, 5). He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits . . .

“Lastly, we ought to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. The more a man is deficient in wisdom, weak in strength, borne down with trouble, prone to sin, so ought he the more to fly to Him who is the never-ceasing fount of light, strength, consolation, and holiness.”

Encycl. Divinum Munus.

INTRODUCTION

In the Feast of Pentecost the Church celebrates a great event and sets forth a marvellous doctrine.

She commemorates the day when the Holy Spirit descended on the Apostles. And she puts before her children the doctrine that God the Holy Ghost dwells in every soul which is in the state of grace.

This doctrine, and its consequences, both of which are at the very centre of Christian life, form the subject matter of this little book.

Let us begin by recalling the evening of the First Holy Thursday.

It was just before the Passion, and the Gospel tells us that after having instituted the Most Blessed Sacrament, Our Lord spoke at length to His disciples. His words are recorded by St. John who was present. It was indeed a solemn occasion; it was a last meeting; on arising from the table Christ was to proceed to Gethsemani to begin His Passion. Yet in this discourse after the Supper Christ *did not speak* of His Passion! At the Supper He had said His blood would be shed for the remission of sins and long before that He had prophesied the ordeals of the Passion. But now, while He spoke of His Heavenly Father and gave practical advice about charity and suffering His soul seemed set on an event beyond the Passion; one event in the future comes again and again to His lips.

This is most striking.

His words reveal His mind and heart.

He tells the Apostles that they should be glad that He is going—"It is expedient to you that I go" He said.

These were indeed mysterious words. How could it be expedient to them that Jesus their beloved Master should go from them? Our Lord explains and says: "If I go not, the Paraclete will not come to you."

A paraclete, an Advocate, a Comforter was to come. It was on this coming that His Heart was set.

The crowning of His life's work was now near. The object for which He was going to die was before Him. He was to die that God might again come to sinful men. God had created men that He might manifest His perfection by bestowing favours on them, and the supreme favour was the possibility of becoming His Children by adoption, living His life, being His temples on earth and sharing His happiness in Heaven.

Sin wrecked this plan of the Divine benevolence but God was unchanged in goodness and He Himself became man. He lived and died that men might again be able to receive God as the Guest of their souls. The dwelling of God the Holy Ghost in the souls of men was to be the result of the Life and Passion and Death of Jesus; and it was of this He thought and of this He spoke on that Holy Thursday evening which He spent with His disciples and which was to see the beginning of His sufferings.

It is this wonderful doctrine of the dwelling of the Holy Spirit in our souls that we are going to consider.

“THE HOLY GHOST WHO SPOKE BY THE PROPHETS !”

Words of the Creed said at Mass

In the course of this little book we shall seek information about the Holy Ghost from Sacred Scripture. It is necessary, therefore, that we begin by understanding what we mean by saying that the Holy Scripture is the Word of God.

When God wished to communicate to men in a manifest way some instruction or warning or exhortation it was His custom to select a human being to speak in His name or write in His name. In each of these cases God the Holy Ghost acted on the soul of the chosen man in such a way that he said or wrote just what God the Holy Ghost wished him to say or write. The man who spoke was called a prophet; the man who wrote was called an inspired writer: these last were the authors of the books of the Bible. The Holy Ghost then speaks by the prophets and also by the Sacred Scriptures which are therefore said to be inspired, or to be the Word of God.

From the above it follows that every word of the Scriptures is infallibly true, for the Holy Ghost is the principal author of each book; the writer whose name it bears, is the instrument of God.

In these infallibly true Scriptures we find the Holy Ghost giving us an account of Himself and of His divine action in the Church and in the individual soul. On these Scriptures we have based this book.

NOTE ON THE USE OF THIS BOOK

Devotion to the Holy Ghost cannot be acquired in a day. A real devotion grows slowly; it is the result of petition and consideration. To develop this devotion to the Holy Ghost it will be very advisable to read carefully each day for some weeks a short meditation or instruction on some point of doctrine regarding the Third Divine Person. To help in carrying out such a plan this little book is divided into small chapters each of which is concerned with one thought about the Holy Ghost.

J. K.

N.B.—Those who wish to study more fully the doctrine of the Church on the Third Divine Person of the Blessed Trinity should read “The Holy Ghost” by Rev. E. Leen, C.S.Sp., D.D.

THE HOLY GHOST "SHALL BE IN YOU"



PART I.

THE FACT THAT THE HOLY GHOST DWELLS IN THE SOUL

SECTION I.

THE CHURCH TEACHES THAT THE HOLY GHOST DWELLS IN EVERY SOUL THAT IS IN THE STATE OF GRACE

All the mysteries that God has revealed are contained in the Holy Scripture and in Tradition; but to be certain that we understand the truths they contain we need a teacher; and, God has given us this teacher in His infallible Church. We shall begin therefore by listening to the words of the Church on the mysterious fact that the Holy Ghost really dwells in us when we are in the state of grace.

CHAPTER I.

The words of the Church on the indwelling of the Holy Ghost.

Pope Leo XIII's Encyclical on the Holy Ghost gives the doctrine of the Church regarding the Holy Spirit. In it the Holy Father speaks as follows:

“We have said that the Holy Ghost gives Himself: ‘The charity of God is poured out into our hearts by the Holy Ghost Who is given to us’ (Rom. v). For He not only brings to us His Divine gifts, but He is the Author of them, and is Himself the Supreme Gift, Who, proceeding from the mutual love of the Father and the Son, is justly believed to be and is called, ‘Gift of God Most High’

“*God by grace resides in the soul as in a temple in a most intimate and peculiar manner. From this proceeds that union of affection by which the soul adheres most closely to God, more so than the friend is united to his most loving and beloved friend, and enjoys God in all fulness and sweetness.*

“Now this wonderful union which is properly called ‘indwelling’ differs only in degree or state from that with which God beatifies the saints in heaven, and although it is most certainly produced by the presence of the whole Blessed Trinity—‘We will come to him and make our abode with Him’ (John xiv, 23)—nevertheless it is *attributed in a peculiar manner to the Holy Ghost*. For while traces of the divine power and wisdom appear even in the wicked man, charity, which as it were, is the special mark of the Holy Ghost is shared only by the just.”

In the above extract from the Holy Father’s letter we have the following most important statements:

1. The Holy Ghost is given to us: "The charity of God is poured out into our hearts by the Holy Ghost who is given to us" (Rom. v, 5).

2. "God by grace *resides* in the just soul as in a temple in a most intimate and special manner."

3. "This wonderful union which is properly called "indwelling" *differs only in degree* or state from that with which God beatifies the saints in heaven."

We should note most carefully the statement that all the Three Divine Persons dwell in the soul, but this indwelling, which is a work of love *is attributed to the Holy Spirit*.

The Holy Spirit proceeds from the Father and the Son by way of love, and consequently the works of God in which His love appears as particularly prominent are referred to the Holy Spirit. The Scriptures set us the example in this: for instance, the great manifestations of God's love—the Incarnation and Passion—are spoken of as being the work of the Holy Spirit. In the Creed we say of Our Lord that He was conceived by the Holy Ghost—"The Holy Ghost shall come upon Thee" said the angel to Our Lady (St. Luke). And St. Paul speaking of the blessed Passion that great proof of love, says that, Christ "by the Holy Ghost offered Himself unspotted unto God" (Heb. ix). And likewise regarding the indwelling of God, which is pre-eminently a work of love, the Sacred

Scriptures speak of the Holy Spirit as dwelling in the soul.

The teaching of the Church on the dwelling of God the Holy Ghost in the soul is therefore very positive and very clear.

The doctrine is most prominent both in Scripture and in Tradition.

The Scripture tells us how this doctrine was in the forefront of the Apostolic preaching, and Tradition shows us the same doctrine being ever taught by the Church through the centuries.

We shall consider each of these points.

SECTION II.

HOLY SCRIPTURE GIVES US MANY DETAILS OF THE INDWELLING OF THE HOLY GHOST

CHAPTER II.

*Christ promised that the Holy Ghost would
come to the Apostles.*

To study this doctrine in the sacred Scripture, let us first recall the promise of the Holy Ghost given by Christ.

Here are four passages referring to this promise:

1. John xiv, 16. "And I will ask the Father and He shall give you another Paraclete, that He may abide with you for

ever; the Spirit of truth whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him because He shall abide with you and shall be in you."

2. John xiv, 26. "But the Paraclete, the Holy Ghost, Whom the Father will send in My Name, He will teach you all things and bring all things to your minds, whatsoever I shall have said to you."

3. John xvi, 7. "It is expedient to you that I go, for if I go not, the Paraclete will not come to you, but if I go, I shall send Him to you."

4. Acts 1, 8. "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem and even to the uttermost part of the earth."

We should note in these texts:

1. The Holy Ghost was *to be sent, to be given*.

2. The Holy Ghost was *to be in them*, He was *to abide with* them, i.e. His visit was not to be transitory.

3. He was to abide with them *forever*.

4. The consequences were to be chiefly two:- Knowledge and Love.

(a) *Knowledge*—He was the Spirit of Truth. He was to teach them all things, and bring all things to their mind.

(b) *Love*—leading to courage and joy: *Courage*—The power of the Holy Ghost was to come upon them and in that power they were to be witnesses unto Jesus even to the

ends of the earth. *Joy*—He was the Paraclete, the Advocate, the Comforter.

CHAPTER III.

Pentecost—The fulfilment of the promise of the Lord.

The Apostles had been directed by Christ to stay in the city after His Ascension until they would be “endowed with power from on High.”

They obeyed the instructions and spent their time in prayer: as the Scripture puts it: “They were persevering in prayer.” And they prayed “with Mary the Mother of Jesus.” They prayed for nine days.

On the morning of Pentecost there came a sound from heaven as of a mighty wind coming—“and there appeared parted tongues as it were of fire and it sat upon every one of them. And they were all filled with the Holy Ghost.”

St. John the Baptist said that Christ would baptise with the Holy Ghost and with fire—to baptise means to purify. Christ Himself had said that the disciples would be baptised with the Holy Ghost not many days hence. The words were fulfilled on Pentecost morning.

The form of fire spoke of light and warmth: Light for the mind according to Our Lord’s promise; Warmth for the heart, love for the heart. And this love filled the disciples with great joy, gave them courage,

and gave them strength in face of all difficulties.

The mighty wind signified the promised power which was now given to the Apostles, and in which they set forth to conquer the world for Christ.

CHAPTER IV.

The Holy Ghost was given by the Apostles to the early Christians.

The Divine Favour given at the first Pentecost was not merely for those who were present in the Cenacle. We read how, from the very beginning, the Holy Ghost was given or transmitted to the faithful by the ministry of the Apostles.

The work of the twelve was to instruct and to sanctify.

This sanctification was nothing else than the conferring of sanctifying grace which brought with it the indwelling of God in the soul. But it was this marvellous truth of the indwelling of God that was first before their minds, and which was always referred to when they spoke of sanctification.

(a) Thus in the first apostolic sermon preached on the very day of Pentecost to the men who crowded around the Cenacle, the Head of the Church answered those who asked what they should do: "Do penance and be baptised . . . and you shall receive the gift of the Holy Ghost." (Acts ii, 38).

The first sermon was certainly a momen-

tous one, and it is very significant to hear how St. Peter put before those desiring to become disciples, the privilege of the indwelling of God as being the central fact of their new life.

(b) A little later we read that, when Samaria received the word of God by the miracles and preaching of St. Philip the Deacon and many were baptised, St. Peter and St. John came down from Jerusalem that the new disciples might receive the Holy Ghost, and, as the Sacred Text puts it: "They laid their hands upon them and they received the Holy Ghost." (Acts viii).

This episode again shows us how the indwelling of God was, as has been said, the central privilege of the disciples of Christ.

The presence of the Holy Spirit in these recent converts was now so manifest and so marvellous that a certain man named Simon, inspired by the spirit of wickedness, tried to purchase with money the power of giving the Holy Ghost. The Scripture relates the crime as follows:

"And when Simon saw that by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money, saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said: keep thy money to thyself to perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast no part nor lot in this

matter, for thy heart is not right in the sight of God." (Acts viii).

(c) In the account of the missionary journeys of St. Paul we read that on one occasion when he came to Ephesus he met some disciples and he at once asked them: "Have you received the Holy Ghost since you believed?"—mark how he speaks of the indwelling of God. And when they answered that they had not even heard if there be a Holy Ghost, and said they had been baptised by the baptism of John, they were at once baptised with the Christian Baptism; "And when Paul had imposed hands on them, the Holy Ghost came upon them and they spoke with tongues and prophesied."

The intimate but hidden presence of God in their souls was manifested by such external wonders that all might realise better the truth of the Divine indwelling.

CHAPTER V.

The Holy Ghost remained in the souls of the early Christians.

The Holy Scripture in giving an account of the early Church refers repeatedly not only to the giving of the Holy Ghost, but also to the constant indwelling of the Holy Spirit in the soul: "He will abide with you forever" said Christ.

The perfection of this intimate and con-

stant indwelling of God was expressed by saying that such a person was "full of the Holy Ghost." And this remarkable expression is used very frequently in the New Testament, particularly in the Acts of the Apostles.

Here are some instances:

(a) In the fourth chapter of the Acts we read how the faithful, after praying, were filled with the Holy Ghost.

In the sixth chapter, when there was question of selecting those who were to be ordained deacons, the Apostles declared that the deacons were to be men filled with the Holy Ghost. And they chose Stephen a man full of faith and of the Holy Ghost.

In the seventh chapter it is written that St. Stephen when speaking before the council "being full of the Holy Ghost looking up steadfastly to heaven, saw the glory of God."

Later, in the ninth chapter in the account of the conversion of St. Paul it is recorded how Ananias said to Paul that he would be filled with the Holy Ghost.

St. Barnabas is described in the eleventh chapter "as a good man and full of the Holy Ghost."

And of St. Paul himself, in the account of his mission to Cyprus, it is written in the thirteenth chapter that being full of the Holy Ghost he looked upon him who tried to oppose his preaching.

The constant recurrence of the same ex-

pression shows us how in the minds of the writers of the New Testament (writers inspired by the Holy Spirit) the indwelling of God is the very centre and core of their idea of sanctity.

(b) Holy Simeon appears before us in the Gospel as a type of holiness. For to him, of all men then living, was granted the privilege of taking Jesus in his arms and recognising Him as the Messias.

Hear how his sanctity is described by St. Luke (ii. 25-35):

“The Holy Ghost was in him”—the indwelling of God.

“He had received an answer from the Holy Ghost”—he was instructed by his Guest.

“He came by the spirit into the temple.”—His life was guided by God Who dwelt in him.

(c) St. Paul puts the same marvellous truth of the indwelling of the Holy Ghost in the fore front of his teaching on sanctity.

“You are not in the flesh but in the Spirit,” he says to the Romans “if so be that the spirit of God dwells in you. Now, if any man have not the Spirit of Christ, he is none of His.” (viii. 9). And again: “The charity of God is poured forth in our hearts by the Holy Ghost Who is given to us.” (v. 5).

What could be clearer than this, what more emphatic?

The same doctrine appears in his words to the Thessalonians: “(God) Who also

hath given His Holy Spirit in us." (i. iv. 8).

And to the Galatians he repeats: "Because you are Sons, God hath sent the Spirit of His Son into your hearts, crying: Abba Father." (iv. 6).

And writing to the Hebrews he speaks of those that were "Partakers of the Holy Ghost." (vi. 4).

The above extracts are remarkably clear and forcible. They represent the mind of St. Paul on the doctrine of the indwelling of the Holy Ghost. Again and again he comes back to this teaching; it gives us his concept of sanctity. In this he is at one with St. Peter, whose expressions we have already examined. St. Paul's conclusions from the fact of the indwelling of the Holy Ghost will come before us in later chapters when we treat of the consequences of the indwelling of the Holy Ghost in our souls.

CHAPTER VI.

The presence of the Holy Ghost in the souls of the early Christians was manifested by their courage and strength.

The Sacred Scripture in recording the first period of life of the Church, also sets before us the special manifestations and effects of the indwelling of the Holy Spirit.

The most characteristic of the ordinary effects was Power—courage and strength.

The power that came from the indwelling Spirit was manifested on Pentecost morning

for we read: "They were all filled with the Holy Ghost and began to speak according as the Holy Ghost gave them to speak." (Acts ii. 4). They were cowardly men a short time before, but now they fear not to speak openly.

This divine courage appeared again a few days later when St. Peter and St. John were ordered "not to speak at all nor teach in the name of Jesus."

To this they answered with courage: "If it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things we have seen and heard." (Acts iv. 19).

And later on when challenged with disregard of this order, Peter and the Apostles again answering, said firmly: "We ought to obey God rather than man." (Acts v. 29).

The same Apostolic power comes before us in the account of the words of St. Stephen the deacon, when before the council. Of him it is written: "They were not able to resist the wisdom and the spirit that spoke." (Acts v. 29).

The Holy Spirit therefore had changed the Apostles and disciples—it was a change from cowardice to courage, from weakness to power.

All this was the fulfilment of the promise of Christ that the Holy Ghost would speak in His faithful when they would be brought before tribunals: "When they shall bring you," He said, "to magistrates and powers, be not solicitous how or what you shall

answer, or what you shall say, for the Holy Ghost shall teach you in the same hour what you shall say." (Luke xii. 12).

This divine courage and strength did not cease with the Apostolic times. The presence of the Holy Spirit was marvellously manifested in the courage of the martyrs—especially the Child Martyrs whose constancy in suffering, as found in all ages, is a glory to the Church and a wonder to her enemies.

This same courage and strength of the Holy Spirit is visible in the Church to-day.

The missionary who goes out to the frontier of Christianity to conquer souls for Christ goes out with courage, he goes out in the ever living strength of the Holy Spirit. And in this strength he is ready, as were the Apostles, to meet all difficulties, all dangers, all sufferings and even death itself for the cause of Christ.

PRAYER

O Holy Ghost, Great Paraclete, Thou Who in toil art comfort sweet give me I beseech Thee, the priceless Gift of Fortitude, that, through it, all dread of danger being overcome I may stand firm in all temptation and may be strong to follow generously Jesus Christ My Lord. Amen.

CHAPTER VII.

*When the Holy Ghost came upon the Apostles
He changed them.*

Let us look a little closer at the change effected in the Apostles by the Holy Ghost.

For three years the Apostles had been favoured with the presence of Christ in their midst, they had heard His words and seen His example, they had been in contact with the very source of all sanctity and yet, although they had a genuine love for their Divine Master, they were, even to the Pentecost morning, weak and imperfect men. After the last supper "there was a strife among them, which of them should seem to be greater." (Luke xxii. 24). Each sought his own earthly interest. They feared suffering, they fled from Christ on the day of His passion, and on Easter evening "the doors were shut, where the disciples were gathered together for fear of the Jews." (John xx). Even on the day of the Ascension they were still expecting the glory of a temporal kingdom and asked Christ saying: "Lord, wilt Thou at this time restore again the kingdom to Israel?"

In a word, before the Holy Ghost came, the Apostles were still somewhat self-centred.

The coming of the Holy Ghost changed that. By His influence Christ replaced self, and they became Christ-centred. From this time on the interests of Jesus took the place of their personal interests, the Divine

will of Jesus was the supreme guide and power in their souls.

And we should note that, before the Holy Spirit came upon them, the Apostles had all failed most miserably and abandoned Christ (Whom they really loved) in the very hour of His need.

The fall of the Apostles was permitted to let them know, by intimate and bitter experience, the fundamental truth that they could not depend on themselves, that they were weak men and that this self which they sought to exalt was unworthy of any honour.

When (during the forty days) they looked back on their failure, their own worthlessness came again and again before them. They were humble men now, they knew that on Christ alone they could rely, but they knew that they could trust Him with an absolute trust, for had He not forgiven even their desertion of Himself and had He not promised the Paraclete?

Their own failure, therefore, purified them and detached them from self, and thus prepared them for the action of the Holy Spirit which changed them so wonderfully and did for them that which they could not do for themselves.

And the same change must be wrought in all who are to attain to sanctity and who are to be fit instruments for the sanctification of others. Christ must become the centre of their lives: Christ must replace self. It is only the grace of the Holy Ghost

that can effect this change and that grace should be the constant object of fervent petition.

Like the Apostles one might have a real knowledge and love of Christ while being yet in some way a self-seeker. The destruction of self-seeking is necessary to remove the great obstacle to the action of the Holy Spirit. This purification is effected by self-denial, by trials, by failure, by humiliations, and even, as in the case of the Apostles, by heartfelt sorrow for our own personal sins.

CHAPTER VIII.

The indwelling of the Holy Ghost brought joy to the first Christians.

Another characteristic effect of the presence of the Divine Spirit was Joy.

Of Our Lord it is written that He "rejoiced in the Holy Ghost." (Luke x. 21).

Joy is such a natural and such a necessary effect of the Divine Presence that St. Paul enumerating the fruits of the Holy Ghost places Joy at once after charity: "The fruit of the Spirit" he says "is charity, Joy, peace (Gal. v. 22).

This joy is repeatedly referred to in the scriptural account of the early Church. Thus we read:- "The disciples were filled with joy and with the Holy Ghost." (Acts xiii. 52). And again "The Church was filled with the consolation of the Holy Ghost." (Acts ix. 31). He is the Paraclete,

the Comforter: "O Thou of all consolers best."

This joy surmounted all earthly pain, for we read that, when they were scourged, the Apostles came forth from the council rejoicing that they were accounted worthy to suffer for the name of Jesus. (Acts v. 41).

And St. Paul said of himself: "I superabound with joy in all my tribulations."

Such joy, was after all, not surprising for in the hearts of the Apostles the same God was dwelling Who, in heaven, fills the angels with unspeakable happiness; and, as we have learned from the Papal Encyclical the present indwelling "differs only in degree or state from that with which God beatifies the saints in heaven."

Joy is a characteristic of all the saints; it comes from the Holy Spirit dwelling in them. True holiness is ever joyful, not with the mere exultation of the feeling, but with the deep contentment of the heart. And hence the saints ever warn us against sadness and disquietude. These evils must be resisted by petition for the joy of the Spirit, as the Church does in the collect of the Holy Ghost when she bids us ask that "we may ever rejoice in His consolation."

PRAYER

O Divine Spirit, Well-spring of everlasting happiness, pour into my soul Thy holy Joy, that, by its sweet influence, I may be stimulated to serve Thee with wholehearted, cheerful service, in every circum-

stance and duty, whether pleasing or adverse. Amen.

CHAPTER IX.

The Holy Ghost dwelling in them guided the early Christians.

A third characteristic effect of this indwelling was the guidance given by the Holy Spirit; it is recorded by the Sacred Scriptures in several places.

Thus, for instance, we find the Holy Ghost directing the selection of St. Paul (Saul) for special work in the Holy Ministry: "The Holy Ghost said to them: separate me Saul and Barnabas, for the work whereunto I have taken them." (Acts xiii. 2).

And in the account of the missionary labours of the same Apostle we read of him and his companions: "They were forbidden by the Holy Ghost to preach the word in Asia. And when they were come into Mysia, they attempted to go into Bithynia, and the Spirit of Jesus suffered them not." (Acts xvi. 6). We have in this case two instances of guidance by the Holy Spirit.

Similarly, when St. Peter had been instructed by the vision that the Gentiles were to be received into the Church, and when the messengers of the Gentile Cornelius stood at the gate we read that the Spirit said to him: "Behold three men seek thee. Arise, therefore get thee down,

and go with them, doubting nothing, for I have sent them."

St. Philip the deacon was also guided by the Holy Spirit to preach to the Gentiles. When, as we read in the Acts, he saw the chief minister of the Queen of Ethiopia passing in his chariot "the Spirit said to Philip, go near and join thyself to this chariot." Philip obeyed, preached to that Gentile from Africa, baptised him and as the text tells us, the Gentile "went on his way rejoicing."

The guidance of the Holy Spirit was very marked in the early Church, but that guidance is ever with the Church and with the members of the Church.

The divine guidance is with the Church as a whole and especially with the successor of St. Peter. The history of the Church is a witness of this ever present direction, and the human weakness of some of her rulers makes it only more manifest.

This guidance is also with her faithful children, although it is not so often manifested externally by the direct act of God. The guidance needed comes indeed from the Holy Spirit, but in the ordinary course of divine Providence it reaches the faithful soul most frequently through the words of God's ministers, whom the Holy Ghost directs that they may guide His children according to wisdom. When it is difficult to seek for guidance from God's representatives we should pray to the Holy Ghost that He would enlighten our minds

so that we may see things as God desires us to see them.

Hence it is that the saints prayed so much to the Holy Spirit for guidance in their great works for God. And hence the custom of beginning important religious deliberations with the Mass of the Holy Ghost, or with the singing of the *Veni Creator*, and hence the docility of the saints to those who spoke in God's Name.

CHAPTER X.

St. Paul tells us of the extraordinary manifestation—among the early Christians—of the indwelling of the Holy Ghost.

Besides the above ordinary effects there were also in the early Church extraordinary effects of the indwelling of the Holy Ghost. These were miraculous favours flowing from the Divine presence in the soul. They are called "Charismata." Chapters xii-xiv of the first Epistle to the Corinthians deal very fully with these marvels.

Chapter xii gives a list of the Charismata and the text indicates that, as they were so various the disciples found it difficult to recognise that they all came from the same Holy Spirit. Of this St. Paul assures them in the following words:-

"The manifestation of the Spirit is given to every man unto profit.

"To one indeed by the Spirit, is given the word of wisdom and to another, the

word of knowledge, according to the same Spirit.

“To another, faith in the same Spirit: to another the grace of healing in one Spirit.

“To another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another interpretation of speeches.”

“But all these things one and the same spirit worketh, dividing to everyone according as He will.” (1. Cor. xii. 7-11).

And lest the magnificence of these wonders should lead the faithful to forget the pre-eminence of charity, St. Paul gives in the next chapter (xiii) his magnificent praises of charity, the queen of virtues.

The very variety of the Charismata also led the faithful of Corinth to discuss the question which of these gifts was the most precious, St. Paul was asked his opinion, and in the long fourteenth chapter he goes into the matter and tells them that the gift of prophecy was more desirable than the other gifts.

How very real to these early Christians was the indwelling of God in their souls. Just think a moment of the picture drawn by these three chapters. The positive character and the marked diversity of the marvellous gifts was an outstanding fact in their daily lives since it gave cause for the extraordinary discussions spoken of above.

Truly the hidden things of the Spirit of God were no longer hidden from this favoured people. These marvels were needed no doubt in the first years of the Church before the hierarchy was regularly constituted. But they gradually diminished in frequency according as the Church became more and more firmly established. St. Gregory the Great illustrates this by a very apt comparison. When we plant a shrub he says, we need to water it frequently, but when it has taken root there is no need for such frequent irrigation. And so it was with the Church in the beginning: to a later age we can apply the text "Blessed are they who have not seen and have believed."

But we must not imagine that the extraordinary effects of the Divine indwelling are now unknown. We find frequently recorded in the lives of the saints and other holy souls that they were conscious of the presence of God in them.

This mystic gift, as it is called, is never absent from the Church; instances are found in all times and in all places.

In reality this gift is only the lifting of the veil that hides the hidden presence of God in the soul, so as to let the favoured ones be drawn to Him Who alone can satisfy the longings of the human heart.

CONCLUSION

The New Testament therefore sets before us the Indwelling of God in the soul as

being the very centre of the new life given to the early Christian.

PRAYER

Grant, we beseech Thee, O Almighty and Merciful God, that Thy Holy Spirit may come to dwell in us and make us the Temple of His Glory. Through Christ Our Lord. Amen.

SECTION III.

THE TEACHING OF TRADITION ON THE DWELLING OF THE HOLY GHOST IN THE SOULS OF THE JUST

After considering what the Holy Scripture tells us about the doctrine of the indwelling, we may consider the evidences in the Tradition of the Church.

Tradition shows the divine indwelling as the privilege of all who are in the state of grace, and shows this doctrine as being taught in all ages. This tradition appears:

- I. In the writings of the Fathers and Doctors.
- II. In the Liturgy of the Church—The Mass and the Office.
- III. In the lives of the Saints.

CHAPTER XI.

The early Fathers and Doctors and Saints of the Church teach the doctrine of the indwelling.

In our examination of the teaching of Tradition we shall limit ourselves to some few extracts from the writings of the Fathers of the fourth century—the century that immediately followed the close of the Roman persecutions.

It is most remarkable that the doctrine of the indwelling of God was put forward so prominently in the first years of the Church's freedom. When the Roman Emperor permitted her to erect churches and to preach her doctrine without hindrance she began, as St. Peter did, by speaking of the indwelling of the Holy Spirit although so many of her children were only recently converted.

To take a few names from the glorious list of the early Fathers:

St. Athanasius, St. Basil, and St. Cyril, basing themselves on the sacred Scriptures, speak of the Holy Spirit as the Seal whereby we are reformed unto the image of Christ; the precious Ointment whereby we are anointed and made sacred; the Fragrance whereby we are made the good odour of Christ. (Franzelin, *De Deo Trino*, p. 565).

Here are some of the actual words of these saints and doctors. St. Cyril says:—

“Is it not the Holy Spirit who impresses in us the divine image and seals us as it

were, with superhuman loveliness? We are called and we are, Temples of God, nay even gods. Ask our adversaries how this can be, if we are made sharers only in grace. No, in truth, it cannot be for we are Temples of the Holy Spirit, Who truly lives and is. On this account we are called gods; because by our union with Him, we share the divine, incomprehensible nature of God." (St. Cyril, Dial VII. T.V., P.I. quoted by Franzelin, *De Deo Trino* p. 566).

And in another place the same Holy Doctor says:—"We profess most positively that in those who believe in Christ there is not merely the enlightenment derived from the Holy Spirit, but that the Spirit Himself dwells and makes His domicile in them: Hence we are justly called Temples of God." (St. Cyril Alex. 1-5, Jo. I. 39 quoted by Hurter iii. 198).

St. Basil writing against the Eunomians, says:—"Through the Holy Spirit each of the saints is made divine, as God Himself hath declared: 'I have said: you are gods.' Now it must needs be that He who in those who are divine is the Cause of their being divine, should Himself be the Spirit of God This marvellous good gift, this divine possession is the Spirit of God As the Spirit hath in Himself subsistent life itself, so those who are made sharers of Him live divinely, having a life divine and heavenly." (St. Basil, *contra Eunom*, iv. T. 2, in Franzelin, *De Deo Trino* p. 564).

CHAPTER XII.

The prayers used at Holy Mass contain petitions for the more intimate indwelling of the Holy Ghost.

The traditional teaching of the Church on the indwelling of the Holy Spirit is enshrined also in her Liturgy.

The Liturgy is the official worship of God by the Church, the Mystic Body of Christ. It expresses her doctrine. Now the words of her Liturgical books, the Missal and the Breviary put the fact of the indwelling before us in beautiful and touching language.

Thus, for instance, in the Mass of Pentecost at the Gradual we read these words of petition:—

“Come O Holy Ghost, fill the hearts of Thy faithful, and enkindle in them the fire of Thy love.”

It is the thought of the Acts of the Apostles once more.

In the Sequence of the Mass, the Holy Spirit is again asked to come “Veni Sancte Spiritus.” And He is addressed in these touching words:—

“Consolator optime, Dulcis hospes animæ.”

“O Thou of all consolers best

“O Thou the soul’s delightful Guest.”

In the Vesper Hymn of the same festival, the doctrine is once more set forth.

“Veni Creator Spiritus . . .”

“Come O Creator Spirit blest

And in our souls take up thy rest.

Come with thy grace and heavenly aid

To fill the hearts which Thou hast made."

Petitions for the indwelling of the Holy Spirit appear with marked frequency, as we would expect, in the prayers used by the Church in various other Masses.

Here are some examples:—

From the Mass for imploring the grace of the Holy Ghost: "O God to Whom all hearts are open and every will doth speak and from Whom no secret lies concealed, purify, by the infusion of the Holy Spirit, the thoughts of our hearts, that we may merit perfectly to love and worthily to praise Thee. Through Christ Our Lord."

From the votive Mass of the Holy Ghost:

"Grant, we beseech Thee, O Almighty God, that by constant supplication, we may merit to receive the Holy Ghost, that by His grace, we may be freed from all temptations and deserve to gain remission of our sins. Through Christ Our Lord.

And again: From the Mass of Wednesday in the Octave of Pentecost. "Grant, we beseech Thee O Almighty and Merciful God, that Thy Holy Spirit may come to dwell in us and make of us the Temple of His glory. Through Christ Our Lord. Amen."

We should note that those who are in the state of grace and who have, therefore, the Holy Spirit dwelling in them, can still pray for Him to come to them, for the Holy Spirit can come and possess their souls more fully, and influence and direct

their lives more completely and admit them to still greater intimacy and affection with Himself.

The lesson of the Liturgy on the doctrine of the indwelling of God in the soul of the just is therefore very clear, and gives evidence of the constancy with which the Church has taught this truth of the Faith.

CHAPTER XIII.

The lives of the saints contain manifestations of the indwelling of the Holy Ghost.

The lives of the saints also bring before us many illustrations of this marvellous doctrine.

To mention only some of the saints of the Breviary. We find in the lessons of the martyr St. Lucy (Dec. 13th) that when the saint had spoken the praises of the Christian faith to her pagan judge and he remarked that her words would cease when the scourging began, she answered that words would never be wanting to the Christians since it was the Holy Spirit that spoke in them "Is the Holy Spirit in you," said he. "Those," she answered, "who live piously and chastely are Temples of the Holy Spirit." "I will send you," said he, "to a place where you will be led to sin, so that the Holy Ghost may leave you."

He tried to accomplish his wicked design, but, as the text puts it: "By divine power

the Virgin saint was so firmly held in the place she stood, that no efforts could succeed in removing her from it."

In the secret of the Mass of St. Philip Neri the Church prays thus:

"Grant that the Holy Spirit may inflame us with the fire with which He penetrated the heart of Blessed Philip."

This refers to a special miraculous receiving of the Holy Spirit under the form of a globe of fire, which favour was granted to the saint while in prayer at the Catacombs.

SECTION IV.

THE PERFECTION OF THE INDWELLING OF THE HOLY SPIRIT IN THE SOUL

CHAPTER XIV.

The doctrine of the indwelling of the Holy Ghost summarised.

The doctrine of the indwelling of the Holy Ghost is a truth of our Holy Faith. It is very prominent both in Scripture and in Tradition. The New Testament speaks of it directly several times, as we have seen, and supposes it in many other texts. The Fathers, the Liturgy, and the lives of the Saints put it before us. The Church declares the indwelling to be a privilege of all who are in the state of grace.

St. Paul sums up this teaching in these clear words:—"Know you not that you are

the Temple of God and that the Spirit of God dwelleth in you" (I. Cor. iii. 16). There is no doubt therefore about the fact although it is far above our understanding. But many facts are certain which we cannot understand. The growth of a flower from seed is a fact, and who understands the mystery of growth? But in spite of its mysterious nature, the fact of the indwelling was looked upon in the Early Church as being in the very centre of the Christian life. And the teaching of the Church has ever been the same, and is the same to-day.

What an astounding doctrine is this when we look at it in its overwhelming reality!

The ordinary Catholic is the Temple of God!

The little baptised child has God enshrined in his frail human body! I myself am also thus favoured.

Without going into details, it is easy to see the influence which the memory of this doctrine must have on our lives.

It means joy in God.

It means love for God.

And what a reason we have in it for daily gratitude to Him Who, in His goodness, condescends to inhabit a soul such as we know ours to be.

Let us ask Him: that we may reach a further understanding of this doctrine; that we may never forget it.

Let us ask Him: that this knowledge may lead us to have a taste for all that is good;

that it may bring us to the joy of the Spirit.

“Grant that in the same Holy Spirit we may relish what is right and ever rejoice in His consolation.”

CHAPTER XV.

The Holy Ghost dwells in the body as well as in the soul.

We should remember that the indwelling of the Holy Ghost belongs to the body as well as to the soul.

St. Paul teaches this in very clear words :

“Know you not,” he says, “that your members are the Temple of the Holy Ghost Who is in you.” (I. Cor. vi. 19).

Not merely is your soul His Temple but your very members also.

The Apostle comes back to this same doctrine when, in another place, he speaks of the resurrection of our bodies. The dogma of our own resurrection brings us, as it were, into contact with the reality of eternity; it brings before us our poor bodies as being subjects of eternal honour and glory. And this glorious resurrection of ours is given by the Apostle as a consequence of the indwelling of the Holy Ghost—“He that raised up Jesus Christ from the dead shall quicken also your mortal bodies because of His Spirit that dwelleth in you.” (Rom. viii. II.).

A Christian says St. Cyril, is a being

made up of a body, a soul, and the Holy Ghost.

PRAYER

May the grace of the Holy Spirit, we beseech Thee, Lord, illuminate our hearts and with delight of perfect charity abundantly refresh them. Through Christ, Our Lord. Amen.

CHAPTER XVI.

The conditions necessary on our part that the Holy Ghost may dwell in us.

There is but one condition required that God the Holy Ghost should come and dwell in us and that condition is that we possess the gift of Sanctifying Grace—that we be in the state of grace. And the more perfect is the grace we have, the more intimate will be the indwelling of our Guest.

What is the nature of Sanctifying Grace?

Catholic Doctrine teaches us that sanctifying grace is a gift of God. It is a supernatural gift, that is, it is above our nature and even above all created natures.

It is the life of our soul, it is a supernatural life, it is a divine life which makes our soul beautiful in God's eyes and makes us even during this life, participators in the Divine Nature, and in consequence makes us children of God by adoption, and intimate friends of God.

This marvellous doctrine of grace pre-

pare us to hear the crowning wonder—God dwells in us—God the Holy Ghost. The precious privileges given above are completed by this unspeakable favour. The Divine Life, the participation of the Divine Nature, the adoption, the friendship; all the favours given us by God reach their climax in this indwelling of the Holy Spirit in our soul.

Let us now listen to the teaching of the Church on the consequences of His indwelling, so that we may realise more fully the doctrine, for it is hard to bring home to ourselves this amazing Truth of our Holy Faith.

PRAYER

Direct to thyself, we beseech Thee, O God, the hearts of Thy servants that, being inflamed with the fire of Thy Holy Spirit they may be found both firm in faith and zealous in good deeds. Through Christ, Our Lord. Amen.

PART II.

THE CONSEQUENCES THAT SHOULD
FLOW FROM THE INDWELLING
OF THE HOLY GHOST

The consequences that should flow from the indwelling of God in us are principally the following:—

1. Veneration for man.
2. Hatred for what offends our Guest.
3. The life of intimacy with God.

SECTION V.

THE RESPECT AND VENERATION WHICH
WE OWE TO OUR FELLOW MEN

Since the Spirit of God really dwells in the souls of those around us, we have a compelling and universal reason for manifesting our profound reverence for all of them by the marks of respect we show them.

CHAPTER XVII.

The Church gives us the example of reverence for the living temples of the Holy Ghost.

In reverence and respect for our fellow creatures the Church is our guide and our model.

Consider for instance, the act that

immediately follows the pouring of the Baptismal water in the ceremony of Baptism. The neophyte is now a Christian, a Temple of the Holy Ghost, and it is on account of this indwelling that the head is at once anointed with the holy Chrism which is the matter of the sacrament of Confirmation.

Consider again the way the Church uses incense in the ceremonies of High Mass. She offers incense, as an expression of divine worship, to the Most Holy Sacrament. We can easily understand this for incense has always been used as an expression of prayer and worship. In the Old Law there was the altar of incense; the Psalmist asks that his prayer may be directed as incense before the sight of God. And the vision of the Apocalypse shows the use of incense even in the worship of heaven.

On the other hand, the martyrs died rather than offer incense to the idols or to the Roman Emperor—to do this would have been to worship him.

And yet at High Mass the Church offers incense first to the ministers of the altar, and then to all the faithful present.

Consider the impression this should produce on a thoughtful non-Catholic who was present at High Mass and who knew the idea of worship associated with the offering of incense.

Could he possibly understand the meaning of it?

We know its meaning. It is a testimony

of the Faith of the Church in the indwelling of the Holy Spirit in the souls of her children.

The veneration of the Church for her children as the Temples of God is so profound that she manifests it even to their bodies of clay when the soul has gone from them. We understand her veneration for the bodies of saints, but look at her veneration for the bodies of her ordinary faithful.

In the funeral service she wishes the body to be brought to the Church, and placed before the altar and she then offers incense even to the dead body.

She wishes the dead body to be laid to rest in a cemetery which is consecrated or at least blessed.

The details of her laws regarding the cemeteries are a striking manifestation of her doctrine on the indwelling of God.

We may know something of the long and complex ceremonies used in consecrating a Church. The conditions required to permit this consecration are so difficult to fulfil that most Churches are not consecrated but merely blessed.

Now the ceremony of consecrating a cemetery is like that of consecrating a church. It is long and complex and can be done only by a Bishop. It is seldom performed except in countries that are completely Catholic. Further we all know that a Church loses its consecration if an odious and public crime be committed in it—such for instance as the wilful infliction of severe bodily injury—

and we all know that such a crime is a sacrilege, and that the Church has to be reconciled by a special ceremony before Mass can be celebrated in it.

But few of us know that the same is true of a consecrated cemetery, that it loses its consecration for similar crimes, that such crimes are sacrileges, that a cemetery, like a Church has to be reconciled. And the Bishop's Pontifical contains the special ceremonies and prayers used for this reconsecration.

All this is regulated by the Code of Canon Law (Can. 1155; Cans. 1172. 1207).

Think of the force of these facts.

Are they not each and all a magnificent setting forth for her faithful, of the marvellous doctrine the Church teaches regarding the dwelling of God in the souls and bodies of her children?

The Church therefore teaches us by her example to reverence the lowliest of the faithful on account of the indwelling of God.

CHAPTER XVIII.

The saints lead us to this reverence for others, especially for children.

The saints teach us this same reverence by the examples we read of in their lives.

The first great historian of the Church (Eusebius) records that the Christian Martyr St. Leonidas used to kiss the breast

of his infant son, the great Origen, because although a mere child he was the Temple of the Holy Ghost.

To realise the indwelling of the Holy Ghost gives us at once a clear understanding of the truth expressed in the words "Pueris maxima debetur reverentia." The greatest reverence is due to the little ones.

This beautiful idea of reverence is most helpful and inspiring for fathers and mothers and for all who are charged with the care of the young.

It was the inspiration of the saints and the saintly men and women who devoted their lives to the instruction of children and instituted religious societies for the purpose of Catholic Education. To speak only of Irish founders this esteem and reverence was characteristic of the founders of the Christian Brothers, the Presentation Sisters, the Sisters of Charity, the Loreto Sisters and the Sisters of Mercy.

CHAPTER XIX.

The doctrine of the indwelling of the Holy Ghost makes the law of fraternal charity easy.

The right understanding of the glories of grace and the indwelling of the Holy Ghost in the soul gives us the reason why we should venerate others and shows us the foundation of Charity.

Why should we wish well to everyone, even to those who do not seem to deserve

it?—Because our fellow creatures are really children of God and Temples of the Holy Ghost, or at least, are called to be such.

Suppose we find in a neglected Church, the Altar and the Tabernacle in odious taste, painted in repulsive colours, moreover begrimed with dust and dirt. Although we see all this and it repels us yet we venerate that Tabernacle, for with the eyes of Faith we look deeper and we see the Lord Jesus dwelling there in the Most Holy Sacrament.

Similarly those around us, in spite of their defects are really Temples of God. We should see this by Faith, since the same God testifies to it Who testifies to the Real Presence in the Blessed Sacrament.

We have here both the real explanation of the universal law of charity, and the principle which attracts us to its practice.

And in particular, we have here the reason why the law of forgiveness of enemies is so strict.

We are evidently bound to be good to one who is a Temple of God, who is dear to God, in whom God dwells as a friend even though he may have offended us. To keep this in mind is the simple means of rendering easy the duty of forgiveness.

PRAYER

O Holy Spirit, substantial love of the Father and the Son I profoundly adore Thee, and humbly beseech Thee to fill my heart with Divine Charity, so that I may be enabled to love Thee, my God, above all

things for Thine own sake, and my neighbour for love of Thee. May this precious virtue continue to grow daily in my heart till it attain to maturity and perfection in Thy Blessed Kingdom, where the God of love and the love of God reign evermore. Amen.

CHAPTER XX.

We should venerate ourselves as the Temples of the Holy Ghost.

The fact of God's indwelling leads us also to veneration for ourselves, veneration for our souls and for our bodies, for we too are the Temples of God.

This doctrine is the supernatural basis of self-respect.

Self respect, in this sense, leads us to avoid all words and actions which would be unworthy of our dignity as living Temples of the Holy Ghost.

During the short time after Holy Communion when we have in us the Sacred Humanity of Jesus we would rightly and naturally shrink from any act unworthy of the divine presence of the God Man.

In like manner the perpetual indwelling of the Holy Spirit should keep us from all that would be out of keeping with our sanctity as Temples of God—"For the Temple of God is holy: which you are." (I Cor. iii. 17).

SECTION VI.

THE HATRED WE SHOULD HAVE FOR ALL
THAT OFFENDS OUR DIVINE GUEST

This doctrine of the indwelling gives us a clear idea of the abomination of all sin (both mortal and venial): an idea that can be grasped by the simplest.

Every sin is committed against the light and inspiration of the Holy Ghost, Who is the Guest of the soul.

The Holy Spirit is always leading us by His light, by His influence, to turn from all inducement to sin.

When we sin, we go against, we actually oppose this influence.

There is no one of those who are in the state of grace—in whom consequently God dwells—to whom good inspirations do not come. God wants all of us to advance in holiness and He whispers His advice in the sanctuary of our soul.

To turn a deaf ear to Him, to resist Him is to oppose His merciful plans for our spiritual and eternal advantage.

CHAPTER XXI.

*The Three Degrees of Opposition to the Action
of the Holy Ghost in us.*

The Sacred Scripture indicates three degrees in man's opposition to the Holy Ghost.

In the first place, when we sin, even in

the smallest way, or are ungenerous with God, we resist the Holy Spirit.

Think what it is to resist God.

“Ye hard of heart,” says St. Stephen, “ye always resist the Holy Ghost”—he spoke to those who were resisting the evidence for the divine authority of Christ.

To resist the voice of conscience, to resist good inspirations is to resist the Holy Ghost. This resistance to the inspirations which enlighten us and draw us to be generous with God is the beginning of spiritual ruin.

And what God desires of us is just the opposite of this. He wants us to be docile to His action, to His guidance, for this is needful for our sanctification: “They that are led by the Spirit of God, these are the children of God,” so wrote St. Paul.

In the second place, by repeated venial sin, by continued resistance we grieve the Holy Ghost.

St. Paul beseeches us not to grieve the Holy Ghost in Whom we are sealed. (Eph. iv. 30).

There is indeed a revelation of the nature of sin in these words of Scripture; and this comes home to us particularly when we remember that the Holy Spirit Who dwells in us and Whom we grieve is the Paraclete, the Comforter, Whom we address as the best of consolers: “Consolator Optime.”

To grieve God who cares so much for us, Who loves us is truly a hateful act.

The very opposition between the word “grieve”—the word chosen by the Scrip-

ture—and the word love indicates the horror we should have for the carelessness which leads to the repetition of small sins.

St. Paul in another place uses a similar but stronger expression when he speaks of sin as “offering an affront to the Spirit of grace” (Heb. x.). Just think of the force of the expression!

This is the climax of the sins by which we resist the Spirit and grieve the Spirit, and such venial sins by their very nature dispose us for further and yet more serious offences.

Thirdly and finally, through neglect of small sins we end by mortal sin—we extinguish the Spirit, to use the words of St. Paul (I Thes. v. 19).

We drive the Holy Ghost from our soul.

We are no longer His Temple. The wicked spirit has got possession—Our Lord speaks of the seven devils that enter in and dwell there.

All this relation to the Holy Spirit puts mortal sin in a lurid light.

PRAYER

Mercifully pour forth into our hearts Lord God, the grace of the Holy Ghost, that it may make us by our sighs and tears wash out the stains of sin, and of Thy bounty, win for us the pardon we desire. Through Christ Our Lord. Amen.

CHAPTER XXII.

How St. Paul speaks of violating the Living Temple of the Holy Ghost.

St. Paul comes back several times to the relation between sin and the indwelling of God the Holy Ghost. He refers to the consequences of driving out the Holy Spirit and violating His Temple by mortal sin.

“Know you not that you are the Temple of God and the Spirit of God dwelleth in you? But if any man violate the Temple of God, him shall God destroy, for the Temple of God is holy; which you are.” (I Cor. iii. 17).

Consider each word.

If we violate the Temple of God by sin, if we dishonour our own selves by sin, God will work destruction in us. He will destroy our spiritual life on earth and the loss of His grace is the most terrible of all destructions. And, if we repent not, God will destroy us in the eternal damnation of hell.

And the Apostle justifies this punishment by reminding us again of our own sanctity as dwelling places of God—for the Temple of God is holy which you are.

We are holy—hence the malice of sin and the severity of the punishment.

PRAYER

Grant, we beseech Thee, O Almighty God, that by constant supplication we may merit

to receive the Holy Ghost, that by His grace we may be free from all temptation and deserve to gain remission of our sins. Through Christ Our Lord. Amen.

CHAPTER XXIII.

The Doctrine of the Indwelling of the Holy Ghost teaches us the horror of the sin of Scandal.

What is the nature of the sin of scandal?

Many have false views of this sin. Some think that when they are shocked at a sin they are scandalised! But a saint may be shocked and yet not be scandalised, while a sinner may be scandalised without being shocked!

Scandal is a sin that is directly against fraternal charity. The doctrine of the indwelling gives us a fear of the sin of scandal, and a new view of its horror.

Scandal is some word or act below the level of rectitude (it need not be wrong in itself) which offers to our neighbour an occasion of spiritual ruin.

We sin by scandal, even if we have no intention of leading our neighbour to sin, or even if he is not induced to sin by our act.

By scandal we break open and violate the Temple of the Holy Ghost.

Suppose that in the night the Tabernacle

of our Church was broken open and the Most Holy Sacrament profaned by some one who sought the gold and silver of the precious vessels.

Just think of the scene in the Church on the following morning—the horror of the crime that would be in every heart, the desire of reparation that would lead to professions of veneration and love!

Like to that is the sin committed when the Tabernacle of the Holy Ghost is violated by the sin of scandal.

And, in due proportion, every act that leads even to a slight spiritual harm is hateful, for it is, in its measure, a want of reverence for the Temple of God.

CHAPTER XXIV.

The Indwelling of the Holy Ghost and the Sin of Impurity.

The indwelling of the Holy Spirit gives us a beautiful and touching motive for taking all care in what regards the virtue of chastity and shows us the special horror of sins against the angelic virtue.

It is the reason given by St. Paul when speaking of this sin.

“Fly fornication,” he says (and this includes all impurity).

“Every sin that a man doth is without the body but he that committed fornication, sinneth against his own body.

“Or know you not that your own members are the Temple of the Holy Ghost, Who is in you, Whom you have from God; and you are not your own. For you are bought with a great price.

“Glorify and bear God in your body.”
(1 Cor. vi. 18 cf. I. Thess. iv).

The fact that the very members of our body are the Temple of the Holy Ghost is therefore the fact chosen by the Apostle and set before the faithful when he wished to inspire them with a horror of this particular sin.

PRAYER

O Almighty and most merciful God, in Thy Goodness, hearken to our prayers and free our hearts from the attack of evil thoughts, that we may merit to become the worthy temple of the Holy Ghost. Through Christ Our Lord. Amen.

PRAYER

Inflame, O Lord, with the fire of the Holy Ghost, our bodies and our hearts, that we may serve Thee with chaste bodies and please Thee by clean hearts. Through Christ Our Lord. Amen.

CONCLUSION

Veneration therefore for others; veneration for ourselves, for our own dignity;

charity and forgiveness and self respect; all these flow from the truth that we are Temples of God.

And again, a horror of scandal, a horror of sin in general, of unchaste sin in particular—all this likewise follows from the central doctrine of the Indwelling of the Holy Spirit in the souls of the children of God.

SECTION VII.

INTIMACY WITH GOD SHOULD FOLLOW
FROM THE FACT THAT THE HOLY
GHOST DWELLS IN THE SOUL

The third great consequence that follows from the doctrine of the indwelling of the Holy Spirit is the amazing truth that God desires us to live a life of intimacy with Him even while we dwell in this valley of tears.

It is for this He comes down to us; it is to make this possible that He actually dwells in our soul.

We are not merely to look forward to a life of intimacy with Him in heaven; He wants us to live a life of intimate friendship here below.

CHAPTER XXV.

Our Intimacy with God may be more or less Perfect.

Although God the Holy Ghost dwells in every soul which is in the state of grace, yet the intimacy between the soul and its Divine Guest may be very great or merely ordinary, or even less than that.

It is possible for two human beings to live under the same roof and not to be

intimate; they can live thus and yet be almost strangers to one another. But it is possible for this state of things to change; it is possible for them to become friends, even intimate friends.

Suppose the case of the parents who, by some accident, had lost a loved child, and suppose that after long years, the child came to live under the same roof as the parents without recognising them. St. Alexis lived for seventeen years in his father's house without being recognised.

Consider for instance, the case of the mother and her long lost daughter living thus in the same house, living as strangers to one another, knowing one another by sight only or perhaps exchanging a word of formal civility now and then.

Think of the change that takes place when the daughter recognises her beloved mother, and when both are united in the affection that springs up with the knowledge of their relationship and the possibility of constant intercourse because of their dwelling together.

The application of the example is easy.

A change comes in the soul when it begins to really recognise who it is that dwells in her. A new life of affection begins—a new life of real intimate friendship.

Intimate friends are characterised by mutual benevolence; each one makes the interest of the other the subject of his thoughts and of his plans; the interest of the

other becomes his own interest and he pursues it with as much zeal as if it were his own personal interest. Friends converse about the interests of each other; they enter into each other's plans; one sympathises with the sorrow of the other and speaks of this sympathy.

In such manner should we live in the intimacy of our Divine Guest. We should frequently turn to Him, to speak of ourselves, our sorrows, our joys. We should, in all simplicity, as between friends, tell Him of our anxieties, our needs, our plans, our projects. But we should also speak to Him of His own interests, and especially of the salvation of souls, which is God's great desire. We should beg His grace—the grace of the Faith for those outside the Church and the grace of Hope and Charity for all inside the Church. By so doing we are making the interests of our Divine Guest to be our own.

PRAYER

May the Paraclete, Who proceedeth from Thee, Lord, illuminate our hearts and lead them as Thy Son hath promised to all Truth. Through the same Christ, Our Lord. Amen.

PRAYER

Pour forth on us, O Lord, the Spirit of Thy Charity, that we may deserve to taste Thy sweetness in eternal bliss. Through Christ, Our Lord. Amen.

CHAPTER XXVI.

All Souls are called to a Life of Intimacy with God.

Some may think that such a life of union with God is only for saints, that a life of intimacy in which the soul constantly turns to God as to a loving and beloved Guest, is not for the ordinary faithful.

This view is incorrect.

Intimacy with God is not for the saints only, it is for all of us. God dwells in each soul which is in the state of grace and calls each of us to be united to Him in intimate friendship.

This friendship is nothing more than the perfect fulfilling of the principal and fundamental commandment: "Thou shalt love the Lord thy God with all thy heart and all thy soul, with thy whole mind and with thy whole strength."

And the doctrine of the indwelling of God shows the commandment not only as possible to our weakness but even as easy and natural since God's goodness and condescension is so manifest in the fact that He lives in us.

CHAPTER XXVII.

Intimacy with God means Intimacy with the Three Divine Persons of the Holy Trinity.

In considering the practice of this life of intimacy with God to which we are called, we should keep in mind the doctrine set forth in the Encyclical of Leo XIII, namely that the Three Persons of the Blessed Trinity dwell in the soul which is in the state of grace.

"If anyone loves me," says Christ, "he will keep my word, and My Father will love him and *We* will come to him, and will make Our abode with him." (John xiv. 23).

"We will come to him." The Father and the Son and the Holy Ghost will come to him, and will make Their abode with him.

The Father of mercies (as St. Paul calls Him) is dwelling with me; He who sent His beloved Son to die for me.

The Second Person of the Blessed Trinity Who for my sake and my salvation came down to suffer and die for me—the Eternal Son is likewise the Guest of my soul.

The Holy Spirit, Who was sent to the Apostles by the Father and the Son; He also makes my soul His Temple.

We can therefore turn our mind and heart to any one of the Three Divine Persons dwelling in us, according as our devotion may direct.

This doctrine when pondered over in prayer will naturally lead us to turn very frequently to the all Holy God Who through

unspeakable goodness has become our Guest. *Dulcis hospes animae.*

We are all called therefore to this life of intimacy, to this communing with the Most High.

Read *Imitation of Christ* II. 8.

CHAPTER XXVIII.

Our Communing with God is by the Help of the Holy Ghost.

We commune thus with God by the acts of our mind and heart; by bringing the majesty of God and His goodness before our mind and by turning our heart to Him in gratitude and confidence, in offering ourselves to Him to be His without reserve, in uniting our will to His divine will.

This we do especially during the time of prayer, but since God always dwells in us we should turn ourselves to Him as frequently as possible during our working day.

The union of our mind with God cannot be continuous in this life, but the acts by which we turn our mind to Him should be very frequent.

On the other hand our will can be in almost continuous union with God's will. It is so by the fact that we want to please Him in all things and that we shrink from offending Him even in the smallest matters, and redirect our will to Him immediately after any moment of weakness.

The more we persevere in this communing with God the more will our knowledge of Him increase. He Himself will open the eyes of our soul that we may behold Him in His goodness and that we may see how He reveals Himself in all He has done for us. And the more this divine knowledge increases the more we shall be drawn to love God and to surrender ourselves unreservedly and with absolute confidence, to His divine influence.

PRAYER

May the Holy Spirit, we beseech Thee, Lord, inflame us with that fire which Jesus Christ, Our Lord, hath cast upon the earth and ardently desired to be enkindled, Who with thee, in the unity of the Same Holy Spirit liveth and reigneth God, for ever more. Amen.

CHAPTER XXIX.

The Admirable Effects of the Life of Intimacy.

The practice of this simple and constant intercourse with the God Who dwells in us is the best safeguard against one of the great dangers of our days; namely, the danger of forgetting God and working and living and toiling without frequent reference to Him. The pressure of modern life may bring us by degrees to this forgetful-

ness, while the competition of the hurrying world around us is liable to lead us gradually to regard our work as something purely personal which we want to make a success, that we ourselves may be a success. Thus we toil for ourselves, we seek ourselves, and all the while we are deceiving ourselves into the belief that we are working altogether for God.

How different is this rapid life of toil for earthly success with little or no reference to God from the ideal proposed by St. Paul:—

“All whatsoever you do in word or in work, all things do ye in the name of Our Lord Jesus Christ giving thanks to God and the Father by Him” (Col. iii. 17). And again:—“Whether you eat or drink or whatsoever else you do, do all to the glory of God.”

Our safeguard against these dangers is in the frequent return of mind and constant adherence of heart to the God of goodness Who has become the Guest of our soul. Here we have the simple secret of sanctity, for sanctity means the union of the soul with God, the union of our will with the Divine will and its separation from all that would oppose that union.

This life of intimacy is a life of happiness, for it brings to us the peace of God which surpasses all understanding; so that, with St. Paul, we superabound with joy in all our tribulations.

Intimacy with God takes away a great deal of what we may call the hardness of life.

It leads us to patience in pain and worry—we are intimate with God and our pain is permitted by Him.

It leads us, as we have said, to peace and even contentment in humiliations and in failure—He who lives in us has allowed the failure.

It lessens one of life's great troubles, its loneliness—He who loves us so tenderly is always with us.

It keeps us in confidence even when we are oppressed by the sense of our own weakness.

PRAYER

O Abyss of Divine Peace! confirm me in unalterable serenity of soul and peace of conscience, so that I may remain firm in temptation and steadfast in virtue amidst the sorrows, sufferings and contradictions with which this life is filled. Through Christ Our Lord. Amen.

CHAPTER XXX.

The Holy Ghost has inspired St. John to write a pressing invitation to this Life of Intimacy.

This life of intimacy with Himself is not merely for the saints, it is for all of us. It

is no mere dream, it is made possible, as we have seen, and even easy by the goodness of God indwelling in us. And to this life of union with Himself He invites us.

Listen to His words of invitation, listen to one of His appeals to His human children:—

“Behold,” He says “I stand at the gate and I knock; if any man shall hear My voice and open to Me the door, I will come in to him and I will sup with him and he with Me.” (Apoc. iii).

“Behold I stand at the gate and I knock.” He dwells already in our soul but He wants something still from us. And He, the eternal God, knocks at the inner sanctuary of our mind and heart; He wants to fill our mind with Himself; He wants to make our Heart His Own.

He wants to possess us and to be possessed by us. He wants to be our intimate friend.

His words tell of this desire.

“Behold I stand at the gate and I knock.”

His words also tell of His promises.

“If any man” He says—all are invited.

“If any man hear My voice and open to Me the door”—if any man gives Me entrance I promise him that I will come in to him and I will sup with him and he with Me.

I will come unto him as friend to friend. I with him and he with Me.

What a picture of intimate friendship is this! The friend who comes in to sup with his friend, a picture drawn by the hand of the Holy Spirit and therefore absolutely true in every detail.

It is God Who wants to be our intimate friend and He will be so, if we only admit Him, Who already dwells in our soul, to the inner sanctuary of our mind and heart.

CHAPTER XXXI.

The Need we have of a vivid Faith in the Dwelling of the Holy Ghost in the Soul.

The doctrine of the indwelling of God in the soul supplies a most perfect motive for a life of holiness. It leads to a constant, childlike and affectionate intercourse with our Divine Guest. It makes fraternal charity easy and natural. It forces us to forgiveness of injuries. It gives us a horror for all sin even the smallest.

But to produce all these magnificent effects with ease and certainty we require something more than ordinary faith in the doctrine. Our faith must be vivid. The doctrine must somehow become real and living. Once we thus realise the truth of the indwelling of God, it becomes a great spiritual power capable of transforming our spiritual life.

But how can this be done ?

Consider the following.

That we must die is a truth we readily admit. But we may be convinced of the fact, and yet it may have little influence on our spiritual life.

However if we saw someone dying, and if we brought back the death scene to our memory, then, death would begin to have a salutary power in our efforts for salvation, our sensitive memory has been impressed and has come to the aid of our reason, and now we begin to realise the truth that we shall die. Death has become real.

The doctrine of the real presence of Our Lord in the Holy Eucharist is a doctrine which has a certain similarity with the indwelling of God in the soul.

We may believe the doctrine of the real presence and yet our life may be a lukewarm life.

Now the Church wishes to make the doctrine of the real presence a power in our life and hence she uses all the splendour of her ceremonial to recall it to us. Consider the laws and regulations regarding the Most Holy Sacrament.

The decoration of the altar,

The lights and the flowers,

The reverent actions of her priests in the Holy Mystery,

The magnificence of her processions and her marvellous Eucharistic Congresses.

All these are intended to manifest her reverence, gratitude and love for Our Lord,

and also to impress her children with the truth of her doctrine and so help them to realise it, through the appeal she makes to their sensitive memory.

Now, if we want to make the doctrine of the indwelling of God a power in our spiritual life, if we want to realise the fact that God dwells in us, we must do as the Church does regarding the Most Holy Sacrament.

We must take means to recall the doctrine, to set it before our memory; we must make such reflections as are calculated to make deep impressions; we must turn frequently to the Holy Ghost dwelling in us; we must persevere and repeat, and finally the doctrine will become real to us. We shall realise it and it will be a source of sanctity for us.

But more important than even the necessary reflections, is our perseverance in petition to the Holy Spirit, that He would by His grace make us realise the marvellous truth of our holy faith, that the infinite God in His infinite goodness does really condescend to dwell as a friend in the souls and bodies of His human creatures who are in the state of grace.

CONCLUSION

God therefore, Who drew us out of nothing that He might manifest His goodness by the benefits He bestows on us, has gone so far, in His love for us, that He makes

our soul His dwelling place, so that His poor creatures might be drawn to surrender themselves to Him without reserve and be united to Him in the intimacy of perfect love.

And this is the meaning of the doctrine of the Church that God dwells really in the souls of all who are united to Him by the gift of sanctifying grace.

SECTION VIII.

THE SEVEN GIFTS AND THE ACTUAL
GRACES OF THE HOLY GHOST

CHAPTER XXXII.

The Grace of the Holy Ghost.

The magnificence of the ordinary Christian life to which we are all called, is set before us in the doctrine of the dwelling of God the Holy Ghost in the just soul. The consequent intimacy with the Infinite Being of God to which, even here below, we should aspire, might look to be an exaggeration of piety if we had not the overwhelming evidence of its reality which we have been considering. Although we are fallen creatures, with dark minds and weak wills and strong inclinations to evil, yet God does call us to a life of closest intimacy with Himself.

The Holy Ghost dwelling in the soul is, as we have seen the centre of that life of intimate friendship. But the same Holy Spirit also gives the means to attain it. The actual graces merited by Our Saviour are administered, as it were, by the Holy Spirit—(if we can venture to give a name to these secret and hidden actions). To the Holy Spirit are attributed all that appertains to our sanctification and among those

we have, first of all, the actual graces we receive every moment.

Actual grace is an action of the Holy Ghost in our soul, first, enlightening it to see things, to judge things as they are in truth, and secondly, attracting and moving the soul to follow the light; to keep to the narrow way, to advance on the road to Heaven; to surrender and submit its will to the Divine Will.

This action of the Holy Spirit is put before us in the very name of the Third Person of the Holy Trinity. The word in the original Greek (which is translated in Latin by "spiritus" and in English by "Spirit") means "Breath," "Wind," "Breeze," "Zephyr," air in motion¹, and was taken by the Holy Ghost Himself as His own name. The suitability is very evident. The motion of the air, although it may be felt, is not visible and so the secret activity of the Holy Spirit in the soul is invisible. As the movement of the air may be powerful or delicate, from the hurricane to the gentle breathing of a zephyr, so also the hidden action of the Spirit may be so powerful that the soul is carried away by it, or it may be (as is more usual) so very gentle as to escape the notice of those who do not attend.

This is put before us in the Scripture,

¹The old English word used to translate "spiritus" was "Ghost" meaning also "The soul of man" and also "air in motion"—we speak of a gust of wind.

where, on the one hand, the coming of the Holy Spirit on the Apostles was signified by a mighty wind, and on the other hand, the coming of the same Holy Spirit on the same Apostles was signified by the gentle breath of the Saviour when He breathed upon them and said: "Receive ye the Holy Ghost."

This influence of the Holy Spirit on our soul, the action of the Holy Spirit which we call actual grace is the great power that brings us to sanctity and salvation. And hence our prayers to the indwelling Spirit should be for this all-necessary grace, that it may be continuous and strong and that it may lead us to conform our will to the Divine Will, by acting always to please God, and by carrying in patience the daily cross.

PRAYER

O God, Who by the illumination of the Holy Ghost, didst instruct the hearts of the faithful, grant, that, by the same Spirit, we may relish what is right, and ever rejoice in His consolation. Through Christ Our Lord. Amen.

CHAPTER XXXIII.

The Gifts of the Holy Ghost.

The Holy Spirit has given us further favours which complete the favours of His

actual grace. He has given to those in the state of grace favours which make them easily moved by those graces.

For the working out of our salvation we need abundance of the actual grace we have described above, but we need something more. We need to be in such a disposition that these graces move us in a marked way.

We have seen that the action of the Holy Spirit, His actual graces are compared to the invisible movements of the air. It is this movement of the air that wafts a ship in her course, that carries her to the port to which she is bound. But to attain surely and rapidly to the port the vessel needs more than a favourable wind. She needs sails. Without sails the most favourable wind will have little effect on her.

The soul of a Christian has a similar need. The graces of the Holy Spirit are as the favourable wind to carry her to the port of heaven, but the soul needs to be responsive to these winds of grace and the Holy Spirit has supplied this need in bestowing on us His seven gifts.

The gifts of the Holy Ghost, says St. Thomas, are certain perfections in man by which he is disposed to follow easily the inspiration of the Holy Spirit. They are permanent qualities, says Fr. Lallement, which dispose the soul to follow with ease and readiness the light and guidance of the Holy Ghost (i.e. His actual grace).

These seven gifts which come to us in a

special way by the Sacrament of Confirmation are therefore from their very nature, of supreme importance in the working out of our salvation. Their importance is particularly manifested in times of trial, of difficulty, of suffering, of temptation; it is in such times, that we need to be sensitive to the action of the Holy Spirit, to be easily moved by His graces, because the tendencies of our fallen nature are very active in such circumstances. It is then, that the precise and precious effects of the gift are manifest. It is through the gifts that we find it possible to be heroic in virtue, and all of us have seen evidence of this heroic virtue in the lives of the good, as for instance, in the sincerity with which they say "Welcome be the will of God" in times of sorrow.

The sails of a ship to which the gifts are compared may be fully spread—full sail—or they may be reduced—reefed—or they may be furled. In these last cases the sails, although they are there, are less useful; they do not catch the wind much and the vessel's movement is small, although the wind in itself may be excellent and favourable.

In like manner the gifts of the Holy Ghost may be reduced in activity, they may be so held up, so impeded that the soul is no longer very sensitive to grace, no longer easily moved even by the most precious graces.

This reefing or furling of the spiritual

sails, the reduction or impeding of the effectiveness of the gifts of the Holy Ghost is the consequence of venial sin or of the remains of past sins.

Venial sins, especially those in which we will to continue, have the effect of impeding the influence of the gifts, and our past sins, though forgiven, have left their influence on the soul; they have caused a certain warp which increases the effects of original sin, and by darkening the mind and weakening the will and increasing the disorder of our inclinations, impedes the delicate action of the gifts, and so makes us less sensitive to grace.

On the other hand, when a soul takes care to avoid all permanent wish for what displeases God and constantly tries to conquer all that is evil in her, such a soul puts no obstacle to the action of the gifts. She gradually becomes more sensitive to the action of the Holy Spirit, she is directed by the Holy Ghost, she is a perfect child of God. She is like a ship in full sail, which is absolutely sensitive to the most gentle breathing of the wind and easily moved by it.

“They who are led by the spirit of God” says St. Paul “they are the children of God.”

CHAPTER XXXIV.

The Holy Ghost and the Apostolate.

Our Lord had given a great work to the Apostles: "Go ye into the whole world" He said "and preach the Gospel to every creature" "Go teach all nations." But He commanded them that they should not depart from Jerusalem, but should wait for "the promise of the Father," and He explained saying: "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea and in Samaria, and even to the uttermost parts of the earth."

This power was given to the Apostles that they might work to spread the Faith, to spread the knowledge and love of Jesus. And we know that, once they had received the plenitude of the Holy Spirit, they spent themselves in this work. Their tireless labours for the extension of the Church were the overflowing in action, of the indwelling Spirit. The fact that His presence was manifested by the gift of tongues both in the Apostles and in many of their converts, manifests how close is the relation between the indwelling of the Holy Ghost and the work of preaching the true faith.

St. Peter began this work of preaching on the very day of Pentecost and the Scripture tells us that three thousand were converted by his first sermon.

The indwelling Holy Spirit always leads souls to the supreme charity of bringing

other souls to God—showing the way to heaven to those who are in darkness and the shadow of death. We see this same apostolic result in the saints of all ages.

In fact we can find in the apostolic spirit a proof and a test that the Holy Spirit is dwelling in us. Zeal to bring souls to God is a proof that we are in the state of grace—and it is the guardian of this heavenly gift.

The great St. Teresa, whose works have been so praised by the Church, gives us what she calls the signs of charity, the signs that we are in the state of grace.

The signs she gives are:

1. Our firm determination to please God in all things.

2. Our avoiding all that would offend Him, as far as possible.

3. Our praying for the increase of the honour and glory of His Divine Son and for the growth of the Church.

The third sign—our being interested in the growth of the Church, our prayers for this growth, our helping in any way we can to spread the faith, this is a sign easily tested in ourselves, a sign that is easily cultivated, a sign that gives a sweet assurance that the Holy Spirit is really dwelling in us. To live this sign—to be zealous for the spread of the faith is the best act of gratitude for the gift of the Holy Spirit and the best means of meriting the very special grace of never losing this treasure of treasures, the Holy Spirit dwelling in us.

PRAYER

O Holy Ghost, Spirit of truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee. Through Christ Our Lord. Amen.

CHAPTER XXXV.

Prayer for the Coming of the Holy Ghost.

The Mystery of the Holy Trinity—one God in Three Divine Persons—which we firmly believe, to which we cling with child-like reverence, is known to us only by God's word. Human reason could never, by its own natural power, arrive at a knowledge of this fundamental mystery. And even what God has told us of the mystery is difficult to understand, and we pay Him the homage of our understanding when we believe all He has said of the mystery, even when this is involved in obscurity.

As regards the Third Person—the Holy Ghost—what is revealed is a very mysterious doctrine. Divine Revelation tells us that the Holy Ghost proceeds from the Father and the Son. Hence in the Creed recited at Holy Mass we say: "I believe in the Holy Ghost, Lord and giver of life, Who proceeds from the Father and the Son."

This doctrine, mysterious as it is, throws light on two statements of Our Lord. He tells us that His Father will send the Holy Ghost: "The Paraclete, the Holy Ghost,

Whom the Father will send in my name" (St. John xiv. 26), and again He says that He Himself will send the Holy Ghost: "If I go" He said "I will send Him to you." (St. John xvi. 7).

These words refer, in the first place to the Apostles, who already possessed the Holy Spirit, and to whom Jesus had said "Receive ye the Holy Ghost"; hence the new sending implies a perfection of the indwelling of the Holy Spirit in them.

We, too, are the temples of the Holy Ghost and, as in the case of the Apostles, the Holy Ghost may be sent to us again that His indwelling may become more and more perfect, that the union between our soul and the Holy Ghost may become more and more intimate, that we may become more familiar in our relations with our Divine Guest.

Since the Holy Ghost is sent to us it follows that we can say: "He is given to us"; and we can also say: "He comes to us."

St. Paul tells us that the "Holy Spirit is given to us," and the Church calls the Holy Ghost, the Gift of God Most High, and again, the Church is continually asking the Holy Spirit to come to us. From all this we at once draw the conclusion that we can ask God the Father and we can ask Our Lord, God the Son to send us the Holy Spirit, to give us the Holy Ghost.

What prayer can be more perfect than this! What greater favour could we ask

for? All other favours are for finite things—even grace, although supernatural, is a finite created thing. But the gift of the Holy Ghost is the gift of God Himself.

And when we think of Our Father in heaven “Who so loved the world as to give His only begotten Son (St. John iii. 16), “Who did not spare His only-begotten Son, but delivered Him up for us,” we have evidence of the willingness, of the desire of Our Father in heaven to give us the Holy Ghost, the Third Divine Person, as He gave us the Second.

Our Lord puts all this before us in the Gospel in a picture of surpassing tenderness. To convince us that Our Father in heaven will surely hear our prayers for the gift of the Holy Spirit, He sets before us the compassion of an earthly father for his children and how he answers their requests for what they need.

“And which of you if he shall ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? or if he shall ask an egg will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good spirit to them that ask (St. Luke xi. 11-13).

The good Spirit is the Spirit who is essentially good, who is infinitely good—the Holy Spirit, the Holy Ghost. Our Lord, in this most simple and most touching parable, gives us the sweet assurance that our

prayer to the Father to send us the Holy Spirit, to give us the Gift of gifts will certainly be answered.

Let us take example from the Church and use her very words in our petition for the Gift of God Most High.

A PRAYER FOR THE INDWELLING OF THE HOLY GHOST.

Grant, we beseech Thee, O Almighty and Merciful God that Thy Holy Spirit may come and dwell in us and make us the temple of His glory.

O God, to whom all hearts are open, and every will doth speak, and from Whom no secret lies concealed, purify, by the infusion of the Holy Spirit, the thoughts of our hearts, that we may merit perfectly to love Thee, and worthily to praise Thee. Through Christ Our Lord. Amen.

CHAPTER XXXVI.

"The angel of the Lord declared unto Mary and she conceived of the Holy Ghost."

Three times each day the devout Catholic repeats these words which speak of the glory of Mary because they speak of the sublime work of love which the Holy Ghost accomplished in her at the moment of the Incarnation.

The words spoken by the Angel Gabriel to the Blessed Virgin indicate what the Holy Ghost did to prepare her beautiful soul for the sublime office for which she was chosen. This preparation was a work

of grace. The angel declared that Mary was "Full of Grace"—the grace of the Holy Ghost—and again he declared that Mary "had found grace with God" that is, the grace of the Holy Ghost had made her pleasing in the sight of the Most High.

The first of the long series of graces given by the Holy Ghost was the grace given in the Immaculate Conception. At the first moment of her existence Mary was not only preserved from Original Sin but her soul was adorned with the richest of graces and from that first moment the Holy Ghost never ceased to adorn, to sanctify, to beautify her soul, until being perfectly prepared for her sublime destiny, she became the Mother of God by the power and operation of the same Holy Spirit. The angel Gabriel revealed this marvel of God's goodness to Mary and to us when He said: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore the Holy that shall be born of thee shall be called the Son of God."

This doctrine of our Holy Faith is set forth again in these impressive words, long centuries old, of the Nicene Creed: "He became incarnate by the Holy Ghost of the Virgin Mary."

In this solemn statement repeated in every Sunday Mass, the name of the Third Divine Person is followed at once by that of the Blessed Virgin Mary. Thus the most profound mystery of God's love, brings Our Lady before us in her intimate relation

with the Holy Ghost, the Third Divine Person.

When the Holy Spirit came upon Mary at the moment of the Incarnation He made her ready for the sublime life-work involved in her being Mother of God—the work of caring for the Holy Child Jesus and acting with authority over Him Who was subject to her. And the same Holy Spirit was always dwelling in her and guiding her in all these sublime duties.

We have seen that every soul in the state of Grace is a Tabernacle of the Holy Ghost. We are all sinners, and as living Tabernacles of the Third Divine Person we are not adorned as we should be. But what we have just said brings before us the beauty of one living Tabernacle, which was Mary. How the Holy Ghost must have taken complacency in that beauty, that perfection which was the work of His own divine power, and which enabled her to accomplish so perfectly her motherly duties. But Our Lady had another work to do.

The Holy Scripture tells us of the day of Pentecost when the Holy Ghost came upon the Apostles and just before relating the event the sacred text tells us how they prepared for the coming: "They were persevering in prayer with Mary the Mother of Jesus" from which we can conclude that when the Holy Spirit came upon the Apostles He came again upon Mary who as Queen of Apostles was in their midst. This coming had a spiritual meaning.

Our Lady had accomplished the work of

being a Mother to Jesus and now she had to begin a new work. She had to be a Mother to the infant Church. As she cared for the physical body of Jesus in His infancy, so also was she to care the mystical body of Jesus—His Church—in the first years of its littleness and weakness. And as the Holy Ghost came upon her to make her Mother of God and to give her all the graces she needed for this office so also He came upon her to give her all the special graces she needed for her new work, the mothering of the Church of her Divine Son in its beginning and throughout all time.

The new Motherhood of Mary includes her Motherhood of each of the members of the Church and in particular her Motherhood in regard to ourselves.

Thus we find the Holy Ghost spoken of in relation to all the great events and all the great works in the life of the Blessed Mother of Jesus and when we think of her union with and her relation to the Holy Ghost we can only adore and be still.

One great practical consequence follows from the close union between the Third Divine Person and Our Blessed Mother—if we desire the grace of a special devotion to the Holy Ghost it is through Mary we must ask it. Her marvellous intimacy with the Third Divine Person gives us the assurance that she will be well pleased if we ask for this devotion and that she will use her power to obtain for us and to bestow upon us the precious favour of a great and last-

ing devotion to the Holy Ghost, the Third Divine Person to whom with the Father and the Son be all glory for ever and ever. Amen.

PRAYER

O Almighty, Everlasting God, who, in the Heart of the Blessed Virgin Mary, hath prepared a dwelling worthy of the Holy Ghost, grant of Thy mercy, that we who with devotion celebrate the memory of that Immaculate Heart, may have strength to live according to Thy Heart. Through Christ Our Lord. Amen.

APPENDIX

CONFRATERNITY OF THE HOLY GHOST

“We ought to pray to and invoke the Holy Spirit for each one of us greatly needs His protection and help. The more a man is deficient in wisdom, weak in strength, borne down with trouble, prone to sin, so ought he the more to fly to Him Who is the never ceasing fount of light, strength, consolation and holiness.” (Leo XIII).

“Nothing is dearer to Our heart, than to see especially in Our days, the faithful striving daily, with ever increasing care, to know, love and invoke the Holy Spirit.” (Pius XI).

STATUTES.

I.—END.

The end of the Association is:—

(1) To render to the Holy Ghost a special worship of gratitude and love.

(2) To call down upon the Church, especially on the Sovereign Pontiff and the Bishops, as well as upon Missionaries who work for the Propagation of the Faith, an ever increasing outpouring of the gifts of the Holy Ghost.

(3) To obtain for the members the grace
(a) to act in all things under the guidance and influence of the Holy Spirit. “For whosoever are led by the Spirit of God, they are the Sons of God.”—(Rom. viii. 14). And (b) to have an abiding sense of the presence of the same Divine Spirit within them by sanctifying grace. “Know you not that your members are the temples of the Holy Ghost Who is in you.”—(1 Cor. vi. 19).

II.—ORGANISATION.

(1) All that is necessary to become a member is to have one's name inscribed in the Register of the Association.

This can be done by letter or through the Promoters of the Association.

(2) The Director of the Confraternity is the Very Rev. Father Provincial of the Congregation of the Holy Ghost in Ireland, and the Sub-Director is a Father of the same Congregation named by him.

(3) Promoters appointed by the Director are commissioned to spread the work of the Confraternity, to take the names of the members for insertion in the Register of the Association, to transmit alms, offerings and gifts for the purposes of the Association.

III.—PRACTICES RECOMMENDED.

The following Practices are recommended:--

(1) To recite each day some prayer or invocation in honour of the Holy Ghost, preferably the following: "O Holy Spirit, I humbly implore You, be with me always, so that in all things I may act only under the influence of Your holy inspirations."

(2) To assist, if possible, at Holy Mass and receive Holy Communion the first Monday of each month, and to consecrate that same day to the Holy Ghost by some approved pious exercises in His honour.

(3) To make with fervour the Novena of Pentecost.

(4) To give alms to the works in which the Confraternity is interested.

(5) To wear publicly the authorised badge or medal of the Association.

IV.—INDULGENCES.

List of Indulgences that may be gained by the Members of the Confraternity of the Holy Ghost:—

A.—Plenary Indulgences.

Plenary Indulgences may be gained:

1. On the day of enrolment. Conditions:

Confession, Communion, Prayers for the Sovereign Pontiff. (Pius IX., 16th Dec., 1869).

2. At the hour of death on the following conditions: Confession, Communion, or if this be impossible, Invocation of the Holy Name of Jesus.

3. On the following Feasts:

Christmas, Epiphany, Octave of the Epiphany, Easter, Ascension Thursday, Corpus Christi, The Transfiguration, Blessed Trinity, Pentecost, or one of the days within the Octave.

Immaculate Conception, Purification, Annunciation, Visitation, Assumption, Nativity of the Blessed Virgin Mary.

St. Joseph, Saints Peter and Paul, Conversion of St. Paul.

The conditions for gaining these Indulgences are Confession, Communion, visit to a church and prayers in it for the Intentions of the Sovereign Pontiff. (Pius IX., Dec., 1869; Pius XI., 5th Dec., 1922).

4. Once each month, on a day at the choice of the member. (Pius XI., 5th Dec., 1922).

5. The first Monday of each month for the Members who shall have recited daily the following prayer: "O Holy Spirit I humbly implore You be with me always, so that in all things I may act only under the influence of Your holy inspirations." (Pius XI., 5th Dec., 1922).

6. For each member on the anniversary days of Baptism and Confirmation.

The conditions for gaining the Indulgence marked 4, 5 and 6 are the ordinary conditions as in 3.

B.—Partial Indulgences.

1. 300 days each time for the recital of the Prayer: "O Holy Spirit," etc. (Pius XI, 5th Dec., 1922).

2. 60 days for every good work done in accordance with the spirit and customs of the Confraternity. (Pius IX., 16th Dec., 1869).

3. 7 years may be gained by members who on the first Monday of the month, wherever they may be, assist at a Mass celebrated for the intentions of the Archconfraternity, in union with that which is celebrated on the same day at the headquarters of the Archconfraternity. (Pius X., 16th May, 1904).

4. The Indulgences attached to the hymns, *Veni Creator Spiritus* and the *Veni Sancte Spiritus*, for the faithful generally (viz., 100 days each time and a Plenary Indulgence once a month) can be gained by the members who do not know these hymns, by the recital in their stead of three *Our Fathers*, three *Hail Marys* and three *Glorias*. (Leo XIII., 27th June, 1888).

N.B.—These Indulgences are all applicable to the souls in Purgatory.

OTHER PRACTICES RECOMMENDED.

(a) To recite daily the Act of Consecration to the Holy Ghost (see below), and frequently to advert to the presence of the Holy Ghost in the soul.

(b) To pray to the Holy Ghost for light and guidance before beginning any important work. (see p. 28).

(c) To spread the knowledge of and devotion to the Holy Ghost, for example, by leading others (especially the young) to read this book.

NOVENA FOR PENTECOST

1. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.
- V. Come, O Holy Ghost, replenish the hearts of Thy faithful:
- R. And enkindle in them the fire of Thy love.
- V. Send forth Thy Spirit and they shall be created:
- R. And Thou shalt renew the face of the earth.

LET US PRAY

O God Who by the illumination of the Holy Ghost, didst instruct the hearts of Thy faithful, grant that, by the same Spirit, we may relish what is right, and ever rejoice in His consolation, through Christ our Lord. Amen.

2. Act of consecration to God the Holy Ghost. (300 days indulgence).

O Holy Ghost! Divine Spirit of light and love! I consecrate to Thee my mind, heart, and

will—my whole being for time and eternity. May my mind be ever docile to Thy Divine Inspirations, and to the teaching of the Holy Catholic Church, whose infallible Guide Thou art; my heart ever inflamed with the love of God and my neighbour; my will ever conformable to the Divine will, and my whole life a faithful imitation of the life and virtues of Our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honour and glory for ever. Amen.

PRAYER

3. O Holy Ghost we humbly implore You be with us always, so that in all things we may act only under the influence of Your Holy Inspirations.

PRAYER

4. O Holy Ghost Creator! be propitious to the Catholic Church; and by Thy supernal power strengthen and secure it against the attacks of its enemies; renew in charity and grace the spirit of Thy servants, whom Thou has anointed, that they may glorify Thee and the Father and His Only Begotten Son, Jesus Christ our Lord. Amen. (300 days indulgence).

5. Chaplet of the Holy Ghost.

6. A short reading on the Holy Ghost followed by five minutes recollection.

7. Attendance at Benediction of the Most Blessed Sacrament.

N.B. The foregoing seven spiritual exercises and prayers are suggested as a simple form of Novena. Those who cannot perform all of them daily, should choose one or two, or as many as they find convenient for themselves. The present booklet will prove very suitable for the spiritual reading on the Holy Ghost.

All communications concerning the Confraternity are to be addressed to:—

**The Rev. Director,
Confraternity of the Holy Ghost,
Holy Ghost Missionary College,
Kimmage, Dublin.**

The following pious objects for the use of the Members of the Confraternity may be also obtained at the same address:—

Badge of the Confraternity (Pin, Brooch or Pendant) ...	4d.	Postage 2d. Extra.
Medal of the Confraternity ...	4d.	
Beads of the Holy Ghost (including leaflet of instructions) ...	6d.	

The organ of the Confraternity is THE MISSIONARY ANNALS of the Holy Ghost Fathers published monthly at Holy Ghost Missionary College, Kimmage, Dublin. Price 2d.



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